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RESURRECTION OF JESUS.

If the Spirit of him that raised up Jerusalem from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies, by his Spirit that dwelleth in you. ROM. ch. viii. v. 11.

.....And did he rise?

Hear, O ye nations: hear it, O ye dead!
He rose, he rose; he burst the bars of death;
Lift up your heads, ye everlasting gates,
And give the King of Glory to come in!
Who is the King of Glory? He who left
The throne of glory for the pang of death!
Lift up your heads, ye everlasting gates,
And give the King of Glory to come in!

YOUNG.

THE *Resurrection* of Christ, is an article of the utmost moment. The very being of the Christian religion depends upon the truth of it. For could we suppose that Christ did not rise from the dead, the whole superstructure must fall, our *faith* would be *folly*, and our *hope*, *delusion*. But so far is this from being the case, that the *evidences* in support of this *fact*, are infinitely stronger than any that can be produced, in support of any other matter of belief whatever; as, indeed, they ought to be, since the fact is of a nature so extraordinary. And, with truth, we may say, that it requires a much larger *faith* to disbelieve, than to believe it. "No, (saith the infidel;) *evidences* are in vain, in this case; seeing the thing itself is utterly incredible, as contradicting nature and experience."

We grant, that evidence is fruitless, if the matter evidenced were in itself incredible; but we absolutely deny this to be the case, with respect to the *resurrection* of a man from the dead. We may put the Apostle's question—"Why should it be thought a thing incredible with you that God should raise the dead?" Can it be denied, that the omnipotent hand which gave, is able also

him; and when they heard that he was risen from the dead, some of them doubted the truth of the report, and none of them was easy of belief. Their whole conduct declares the impossibility of their embarking in such a hazardous attempt, against the success of which there was such a fearful peradventure. Indeed, the manner in which the priests and rulers afterwards proceeded, clearly proved, that they did not themselves believe the story, which they persuaded the soldiers to propagate: for we never find them prosecuting the Apostles on that account, or ever laying it to their charge; though there was abundant room for it. The Apostles boldly bore witness of the resurrection of Jesus, and the priests reprov'd them for so doing; as thereby they would bring upon their heads the blood of the man whom they had crucified.

But some say—If Christ really rose from the dead, why did he not appear to the whole nation of the Jews? Great numbers of them saw him dead;—of his death they could have no doubt, after the effusion of *blood* and *water* that followed the soldier's spear;—many of them saw his dead body taken down from the cross, wrapped in linen, and deposited in the tomb;—to these in particular why did he not manifest himself, if he really did rise from the dead?

The best way of answering these questions, is by proposing others.—Why did he not show himself to all the world?—to the people of Rome—to the English nation, and the aborigines of South and North America?—There is as good reason for his manifesting himself to these nations, nay, to all the nations of the earth, as to the Jews, who had so long rejected every evidence of his divinity, every demonstration of his mission from heaven, that they deserved no more of his favours or condescensions: for indeed, there was no probability, that further favours would have produced any better fruits; such were their unbelief and obduracy of heart.

They had been witnesses to a *resurrection*, namely, that of *Lazarus*, and they could not deny it, nor even call it in question: but what good influence had it upon them? The truth is,—his *resurrection* was to be preached to the world in general, of which *proper witnesses* were to be chosen. He appeared therefore to these, as well as to many others,—to five hundred brethren at once; and he furnished these witnesses with proper credentials to warrant their testimony. And they who will not receive it, because they think that God should have done more; at once make themselves wiser than he, and forget to examine whether he hath done enough.

That God hath done enough for us, no humble and rational man will deny; while in full belief of the important fact, he endeavours to realize the resurrection in his soul, by a *rising* to newness of life and holiness of conversation, that so he may “make his calling and election sure,” and happily obtain that

immortality, of which the *resurrection* of his Redeemer is at once the token and the pledge, the purchase and the security.

.....“Shout, earth and heaven,
This *sum of good* to man: whose nature then
Took wing, and mounted with him from the tomb!
Then, then I rose: then first humanity,
Triumphant, pass'd the chrystal ports of light,
(Stupendous guest!) and seiz'd eternal youth,
Seiz'd in our name! e'er since 'tis blasphemous
To call man mortal! Man's mortality
Was then transferred to death: and heav'n's duration
Unalienably sealed to this frail frame,
This child of dust!—Man—All-immortal hail!
Hail heaven! all lavish of strange gifts to man!
Thine all the glory: man's the boundless bliss!”

FIDELIS.

PENITENTIALS.

[Continued from page 96.]

PSALM 1st.

WELCOME blest day, wherein the Son of Righteousness arose, and chased away the clouds of fear.

Welcome thou birth-day of our hopes, a day of joy and public spiritual refreshment.

A day of holiness and solemn devotion; a day of rest and universal jubilee.

Welcome to us and our dark world; and may thy radiant name shine bright for ever.

May all the earth be enlightened with thy beams, and every frozen heart dissolve and sing;

This is the day which the Lord hath made, let us be glad, and rejoice therein.

This is the day he hath sanctified to himself, and called by his own most holy name;

That in it, we may meet to adore his greatness, and admire the wonders of his infinite power;

That we may remember his innumerable mercies, and deeply imprint them in the very centre of our hearts;

That we may visit his holy temple, and humbly present our homage at his holy altar.

That sacred altar, where the sacrifice of the Lamb of God is daily shewn forth, and the memory of our Saviour's love continually renewed.

Worthy, O Lord, art thou of all our time, worthy of the praises of all thy creatures.

Therefore, praise our Lord, O ye children of men ; praise him as the author of all your hopes.

Praise our Lord, O ye spirits and souls of the righteous ; praise him as the finisher of all your joys.

Sing, O ye reverend patriarchs, and holy prophets ; sing hymns of praise to the glorious Messiah.

Let every tree of righteousness in the Gentile world, burst forth into fruits of praise and thanksgiving on this glorious festival, on the triumphs of their God, whom they have waited for.

O death, where is thy sting ? O grave, where is thy victory ?

The sting of death is sin, and the strength of sin is the law ;—but thanks be to God, who giveth us the victory through our Lord Jesus Christ.

1 Peter, ch. i. v. 3.—Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead ; to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you.

LESSON—part of the 12th and 13th chapters of the epistle to the Hebrews.

Let us lay aside every weight, &c. ending with the words—to whom be glory for ever and ever. *Amen.*

PSALM 2d.

Sing unto our Lord a psalm of joy ; sing praises to the God of our salvation.

Sing with a loud and cheerful voice ; sing with a glad and cheerful heart.

Say to the weak of spirit, Be strong ;—and to the sorrowful, Be of good comfort.

Tell all the world this soul-reviving truth ; and may their hearts within them leap to hear it ;

Tell them, The Lord of life is risen again, and has clothed himself with immortal glory.

He made the angels messengers of his victory ; and vouchsafed even himself to bring us the joyful news.

Triumphal Saviour ! Thou appearest to the holy women in their return from the sepulchre, and openest their eyes to know and adore thee.

Thou overtookest in the way the two disciples discoursing of thee, and madest their hearts to burn within to hear thee opening up to them the sacred scriptures concerning thyself.

Thou appearedst to thy disciples when assembled ; thou appearedst to them in dispersion ; and thou appearedst to Paul from heaven, after thou hadst entered upon thy glory.

From thence we look for thee, O gracious Saviour of men, to change our vile body, that it may be fashioned like unto thy own glorious body.

As yet, we know not what we shall be, but we know that at thy second and glorious advent, we shall be like thee, for we

shall see thee as thou art, not through the glass of sacraments and services, but face to face.

What though our bodies be crumbled into dust, or buried in the recesses of the great deep ;

Yet in our flesh shall we see God, for our Redeemer liveth, and shall stand at the last day upon the earth, in the fulness of paternal glory, in the midst of innumerable angels—with these very eyes shall we behold him.

We shall see him in whom we have so long believed ; we shall be found of him, whom we have so often sought.

We shall possess him whom our souls have loved, and be united to him for ever, who is the only end of our being.

Glory to the Father, &c.

As it was in the beginning, &c. *Let us pray.*

O God, whom gracious providence restores to thy Church the face and voice of holy exultation, by the triumphant festival of our blessed Saviour's resurrection ! Grant, we humbly beseech thee, that the joy that shines in our looks may flame in our hearts ; and by purifying them, make us worthy, through thy Son's merits, of those high and glorious hopes, so firmly sealed to us by this day's miracle, of rising again from our graves, and rejoicing thenceforth for ever, in a state of blissful immortality, thro' the same our Lord Jesus Christ, who having conquered death, liveth and reigneth with thee, and the Holy Ghost, ever one God, world without end. *Amen.*

Our Father, &c.

HYMN.

I.

If angels sung a Saviour's birth,
On that auspicious morn ;
We well may imitate their mirth,
Now he again is born !
He frail mortality shook off,
Puts incorruption on ;
And he who late was crown'd in scoff,
Now fills th' eternal throne !

II.

Grieve not, vain man, who mortal art,
That thou to earth must fall ;
It was his portion ;—'twas the part
Of HIM who sav'd us all.
Himself he humbled to the grave,
Made flesh like ours to shew
That we as certainly shall have
Our resurrection too.

III.

Let heav'n and earth in concert join'd
His boundless mercies sing ;
Ev'n hell does now a conqueror find,
And death has lost his sting.
If when in Eden Adam fell,
The whole creation groan'd ;
The whole creation sure shall smile,
Now, Justice is aton'd.

DEVOTIONS FOR ASCENSION DAY.

INVITATORY.

TO-DAY our glorious Redeemer Jesus ascended into heaven;—*Allelujah—come, let us adore him.*

1. I have finished the work which my Father gave me to do; and now it is time that I return to him that sent me. Let not your heart be troubled: I go to my Father, and your Father; my God and your God. *Allelujah. Praise ye the Lord.*

2. Let not your hearts be troubled—I go to prepare a place for you; and I will come again, and receive you to myself; that where I am, there ye may be also. *Allelujah. Glory to thee, O Lord.*

3. In the mean while, I will not leave you comfortless, but will pray to the Father, and he will give you another comforter, the Spirit of Truth, to dwell with you for ever. *Allelujah. Blessed be the Holy Comforter.*

ANTIPHON.

Why stand we looking downwards on the things of this world? Behold, our Lord is ascended into heaven, and sitteth in glory at the right hand of his Father. *Allelujah. Praised be the God of our Salvation.*

Why stand we idle, with our accounts unprepared? Behold, the same Jesus shall come again to judge the quick and the dead, and give to every one according to his works. *Allelujah. Allelujah. Amen. Come Lord Jesus!*

Versicle.—All his disciples saw him elevated, till a cloud received him out of their sight.

Response.—All the world shall see him coming in the clouds of heaven, with infinite power and majesty. *Allelujah.*

Let us pray.

O God, who hast inspired thy Church to celebrate on this day, the memory of our Saviour's ascension, when having finished on earth the great work of our redemption, he carried up his glorified humanity above the clouds to his eternal rest! Grant, we humbly beseech thee, that, taking off our eyes from the vanities here below, we may stand continually looking after him into heaven; and heartily expecting his appearance at the last great day, may be always ready to obey his call, and meet him in the clouds, and follow him into those blissful mansions, which he went to prepare for us at thy right hand for evermore; through the same our Lord Jesus Christ, who with thee and the Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*

Our Father, &c.

HYMN.

Come, let us raise our cheerful strains,
And join the blissful choir above;
There our exalted Saviour reigns,
And there they sing his wond'rous love.

II.

While seraphs tune th' immortal song,
O may we feel the sacred flame;
And ev'ry heart and ev'ry tongue,
Adore the Saviour's glorious name.

III.

Jesus, who once upon the tree,
In agonizing pangs expir'd;
Who died for sinners—yes, 'tis he!
How bright! how lovely! how admir'd!

IV.

Jesus, who died that we might live,
Died in the wretched sinner's place;
O what returns can mortals give
For such unmeasurable grace!

V.

Although for bounty so divine,
We ne'er can equal honours raise,
Jesus! may all our hearts be thine,
And all our tongues proclaim thy praise.

DOXOLOGY.

Praise God, from whom all blessings flow,
Praise him all creatures here below;
Praise him above y' angelic host,
Praise Father, Son, and Holy Ghost.

DEVOTIONS FOR WHIT-SUNDAY.

THE Holy Ghost is that spirit of truth, whom the world cannot receive, because it sees him not, neither knows him.

Versicle.—But we know him by faith;

Response.—Therefore shall he dwell with us.

INVITATORY.

O come, let us humbly implore his grace, to make us worthy to adore our Sanctifier, who from the Father and the Son eternally proceeds, and with the Father and the Son is worshipped and glorified.

Glory be to God, our Sanctifier.

He infuses into us the breath of life, and brings us forth in our second birth; a birth that makes us heirs of salvation, and gives us a title to everlasting happiness.

Glory be to God, our Sanctifier.

Let us prepare our understandings to assent to his truths, and our wills to follow his divine inspirations; let us fill our memories with his innumerable mercies, and our whole souls with the glory of his attributes.

Glory be to God, our Sanctifier.

Let us confidently address to him our petitions, who promises to help the infirmity of our prayers; let us not doubt the bounty of his goodness, but hope that he will grant what he himself inspires us to ask.

Glory, honour and praise be ascribed to God, our Sanctifier.

Glory be to, &c.

As it was, &c.

PSALM.

How glorious is thy grace, O Lord, over all the world ! how admirable the influence of thy Holy Spirit !

They who, through dullness, so slowly understood the oft repeated lessons of their Divine Master ;

Now with the first glance see through them ; and no mystery can perplex, no error lead them astray.

They who, through fear, forsook their Lord, and fled away, Now rejoice in suffering for his name ; and neither life nor death can forbid them to confess him.

They who knew only their mother tongue, and that only the dialect of fishermen ;

Now speak to all nations in their particular language, and with powerful eloquence ravish their hearts.

They who, even after our Saviour's resurrection, shut fast the doors, for fear of the Jews.

Now, in the open streets, and public synagogues, confidently proclaim the name of Jesus.

Oh, were there now such hearts in the world, to receive the holy sparks that fall from heaven !

The great Apostle preached but one sermon, and thereby converted three thousand souls !

He preached again, and wrought one miracle ; and five thousand were added to the Church.

The multitude of believers were of one heart and of one mind :—all the faithful enjoyed a blessed communion in all things spiritual and temporal, in the unity of the spirit and in the bond of peace.

O how devoutly did they think, and speak, of those holy places, where our blessed Lord shed his most precious blood !

The garden where he prayed, and the hall where he was condemned ; the mountain whereon he suffered, and the sepulchre where he was buried.

And reciting his sufferings, they fell upon their knees, and adored, and meditated, and prayed.

“Spare us, O Lord ! have mercy upon us, O Jesus ! for we knew thee not to be the Lord of Glory.

“Blessed be thy Holy Spirit, who hath opened our eyes, and made us see through the veil that surrounded us.

“Now we believe thee to be the Messiah—we acknowledge thee to be the Lord.”

Such were the favours of those happy times ; and, O how happy would our times be, had we those favours !

But ours are become miserable by schisms and heresies, and the darkness that covers a great part of the earth.

Ours are become miserable, by the unfruitful lives, and scandalous examples, of too many Christians.

Too many alas ! yet even the gates of hell can never prevail against the power of God.

Still the same SPIRIT governs the world, and keeps alive the same primitive fire.

Still there are hearts full of the Holy Ghost; full of good will to men, and the purest divine love.

Still there are souls, who renounce all they have, and take up their cross, and follow our Lord.

Still there are fiery tongues, kindled by the breath of heaven, who carry the sacred flame into every nation.

Still the one, holy, apostolic Church is true to its name, and sends abroad a burning and a shining light.

Still the Almighty goodness is true to his Church, and preserves it against all the powers of the enemy.

O keep us, blessed SPIRIT, in this thy fold of grace, and bring the whole world into one flock:

That all may be of the same mind, and all enjoy the same happiness hereafter.

Glory be, &c.

As it was, &c.

Our Father, &c.

LESSON, Rom. ch. viii. v. 12.

Brethren, we are debtors, not to the flesh, to live after the flesh;—for if ye live after the flesh, ye shall die; but if ye, through the SPIRIT, do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, are the sons of God. And, if children, then heirs—heirs of God, and joint heirs with Christ; if so be, we suffer with him, that we may be also glorified together.

HYMN.

I.

Creator SPIRIT, by whose aid,
The world's foundations first were laid;
Come, visit each believing mind,
Come, pour thy joys on all mankind.

II.

From sin and sorrow set us free,
And make us temples worthy thee;
Remove the veil from our dark sight,
Thou source of uncreated light.

III.

Fountain of love, of life, and heat,
The Father's promis'd *Paraclete*!
Come, and thy sacred unction bring,
To sanctify us while we sing.

IV.

Plenteous of grace, come from on high,
Rich in thy seven-fold energy!
Thou strength of his Almighty hand,
Whose pow'r does heav'n and earth command.

V.

Proceeding SPIRIT, our defence,
Who didst thy gift of tongues dispense,
Refine and purge our earthly parts,
Controul our wills, renew our hearts!

VI.

Chase from our minds th' infernal foe;
And peace, through faith and love bestow;
And lest our feet again should stray,
Protect and guide us in thy way!

VII.

Make us eternal truths receive,
And practise all that we believe;
Give us, sweet gift! thyself, to see
The Father and the Son through thee!

VIII.

Immortal honours, endless fame,
Attend th' Almighty Father's name;
The Saviour—Son be glorified,
Who for lost man's redemption died!

IX.

And, equal adoration be,
Creator SPIRIT, paid to thee!
Come, visit each believing mind,
Come, pour thy joys on all mankind.

ANTIPHON.

Come, HOLY SPIRIT, the free dispenser of all graces, visit the hearts of thy faithful servants, and replenish them with thy sacred inspirations; illuminate our understandings, inflame our affections, and sanctify all the faculties of our souls, that we may know, and love, and constantly do the things that belong to our everlasting peace. *Amen. Allelujah.*

Versicle.—Our departing Lord promised that he would not leave us comfortless.

Response.—Holy Comforter, SPIRIT of promise, come and abide with us for ever.

Let us pray.

O God, who miraculously sentest down thy HOLY GHOST to supply the place of thy ascended Son, to comfort his disconsolate followers, and to instruct them in all things necessary to their great work, the conversion of the world;—Grant, we meekly beseech thee, that our devout commemorating at this time, those fiery tongues which sat upon their heads, and produced in them such glorious effects, may increase the fervour of our hearts, to continue, and attest by all the fruits of grace, that the same SPIRIT still doth abide with us, and live in us, through our Lord Jesus Christ; who, with thee, in the unity of the same blessed SPIRIT, liveth and reigneth, one God, world without end. *Amen.*

DEVOTIONS FOR TRINITY-SUNDAY.

O come, let us adore the sacred TRINITY, three persons in one God. *Allelujah.*

The Lord God omnipotent reigneth;—let us give glory and honour to our tri-une God, Father, Son and Holy Ghost. *Allelujah. Amen.*

1. There are three that bear witness in heaven, the Father, the Word, and the Holy Ghost ; and these three are one. *Allelujah.*

2. The Father is God, the Son is God, and the Holy Ghost is God ; yet not three Gods, but one God. *Allelujah.*

3. In this adorable Trinity, none is before or after another, none greater or less than another ; but all the three persons are co-equal, and co-eternal. *Allelujah.*

PSALM.

O happy secret, if once at last attained, if once we but see the glory of our God !

What is it, Lord, to see thy glorious face, but to know thee as thou art in thine own blessed essence ?

To know the immensity of thy self-subsisting essence, and the infinite excellence of all thy attributes.

To know the power of the eternal Father, and the wisdom of the uncreated Son.

To know the goodness of the Holy Ghost, and the incomprehensible glories of the undivided Trinity.

This, O my soul, is the perfection of happiness ; this is the supreme glorification of our nature.

This, this is alone the aim of our being, the hope and end of all our labours.

When we are come to this, we shall immediately rest, and our satisfied desires reach no further.

We shall be filled with abundance of bliss, and our utmost capacities hold no more ;

But in one act of joy will be eternally fixed, and that one act spring fresh for ever.

Whilst we are in the body, make us, O Lord, continually to meditate on thy glory, and invite all the creation to join with us in singing thy praise.

Praise our God, O ye holy angels ! Praise the incomprehensible unity in Trinity, O ye happy saints !

Praise him, O ye faithful, departed in his grace ! Praise him, O ye living, who subsist by his mercy !

Praise him in the vast immensity of his power ; praise him in the admirable wisdom of his providence.

Praise him for the bless'd effects of his redeeming Son !—Praise him in the infinitude of all his attributes.

Be thou for ever thine own first praise, O most glorious TRIUNE God ! And to all the felicities thou essentially possessest, may every creature say, *Amen. Glory be to the Father, &c. As it was, &c.*

LESSON, Rev. ch. iv.

The four living creatures had each of them six wings about him ; and they were full of eyes within ;—and they rest not day and night, saying,—Holy, holy, holy Lord God Almighty, who was, and is, and is to come. And when those living creatures

give glory, and honour, and thanks to him that sat on the throne, who liveth for ever and ever; the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are, and were created.

ANTIPHON.

To thee the eternal Father, made by none;—to thee the uncreated Son, begotten by the Father;—to thee the blessed Spirit, proceeding from the Father and the Son;—one holy, consubstantial, and undivided Trinity, be ascribed all power, and wisdom, and goodness, by the Church, visible and invisible, now, in time, and throughout eternity. *Allelujah. Amen.*

Versicle.—Holy, holy, holy Lord God of Sabaoth;

Response.—Heaven and earth are full of the majesty of thy glory. *Allelujah. Amen.*

HYMN.

(The Apostle's Creed paraphrased.)

I.

On th' eternal Father, I,
And the everlasting Son,
And the Holy Ghost rely,
One in three and three in one!

II.

I believe the King of Kings,
Father infinite, ador'd,
Me and all created things
Form'd of nothing by his WORD.

III.

May I him so love and praise,
With the breath which he hath giv'n,
So improve my life on earth,
As to live with him in heav'n!

IV.

I in Jesus Christ believe,
Light of light, and God of God;
Who, that we might life receive,
Left his ever-bless'd abode.

V.

Of no reputation made,
He a servant's form put on;
On the cross our ransom paid,
And our peace eternal won.

VI.

Now at God's right hand he sits,
Till the dread appointed hour;
When to judge the quick and dead,
He shall come with mighty pow'r.

VII.

Jesus! Master! give me grace,
So to die and rise with thee,
As to have a blissful place
On thy right, eternally.

VIII.

In the Spirit, holy Lord,
Whence new life our souls receive;
From the Father and the Son,
Who proceedeth, I believe.

IX.

On him alone rely,
Purchase of Immanuel's blood,
My whole soul to sanctify,
Guard from ill, and lead to good.

X.

To my heart the promise send,
Father! for the Saviour's sake:
Let thy dove to me descend,
Take me to thy favour—take!

XI.

Live by earth and heav'n ador'd,
THREE in ONE, and ONE in THREE:
Holy, holy, holy Lord!
All praise and glory be to thee.

Let us pray.

O eternal Father, who by the visible descent of thy Son to redeem the world, and of thy Holy Spirit to sanctify the elect, hast wonderfully made thy Church's own experience facilitate our faith of the incomprehensible Trinity! Grant us, we beseech thee, in heart and voice, to profess this high and supernatural truth, and rejecting all the fallacious suggestions of our short-sighted reason, humbly to adore this ineffable mystery of three co-equals in the same indivisible Deity, till we come hereafter to thy blissful presence, and see the mystery revealed, O God our Father, in thine own glorious face, through our Lord Jesus Christ thy Son, who, with thee, and the Holy Ghost, liveth and reigneth in the UNITY of the DIVINE MAJESTY, world without end. *Amen.*

Biography.

A wholesome tongue is a tree of life.

Prov. ch. xv. v. 4.

LIFE OF ST. JOHN CHRYSOSTOM,
BISHOP OF CONSTANTINOPLE.

ST. JOHN, afterwards called *Chrysostom*, (that is *golden-mouth*;) from the rich eloquence in which he so much excelled, was a native of the celebrated city *Antioch*; the capital of *Syria*; seated on the banks of the *Orontes*, and famed throughout the world for its magnificence and beauty. He was born about the year 354, of illustrious parents; but lost his father, soon after his birth, and was left to the management of his mother, *Secundâ*, a woman of incomparable merit; who, though left a widow in

her 20th year, never entered again into the matrimonial state, conscientiously refraining therefrom, and devoting herself to God, and her children. *John* was not her only child ; she had also a daughter.

The pious mother took care to give her son the best education possible, and to that end placed him under the care of the most approved instructors in *Antioch*. She well knew the inestimable advantages of good education : for she was no less prudent than pious. *John* early discovered great strength of genius, and great abilities for oratory ; and at first applied himself to the study of the law : but not pleased with that employment, he retired, and dedicated himself to the study of the sacred scriptures. His virtue and piety soon distinguished him ; and his intimate acquaintance with *Basil*, a young man of the same inclinations with himself, rendered both of them more remarkable. The monastic manner of living being then greatly esteemed, *Basil* solicited his friend earnestly to enter upon it ; and at length prevailed over his attachments to his temporal affairs, which were considerable ; and they resolved to leave the world, and to retire to some distant solitary hermitage. But the mother of *Chrysostom* was too cautious to be deceived : she found out their determination ; and inexpressibly uneasy at it, one day took her son by the hand, and leading him into her own apartment, placed him by her, on the bed, where she had brought him forth, and with affectionate tears, thus pathetically addressed him.—“ The good will of God, my son, would not permit me long to enjoy your excellent father. My grief for his death immediately succeeded the pains of your birth, leaving you an orphan, as soon as you were born ; and bringing on me, at once, a most unseasonable state of widowhood, together with those many hardships and inconveniencies which commonly attend it ; of which none can have a just apprehension, but they who are so unhappy as to feel them. For what words can express the distractions and perplexities, which fall, like a tempest, and beat like so many waves, on the head of the poor woman, who having but lately left her father’s house, and come raw and unexperienced into the world, is at once attacked with an insupportable sorrow, and oppressed, on all sides, with such cares and troubles, as are far superior to her years and sex.— Thus, to correct the idleness of servants, to watch their abuses and embezzlements ; to guard against the treacherous designs of relations ; and to bear with patience the violence and inhumanity of tax-gatherers ;—these, I say, are evils, which are not to be encountered, but by an active and manly spirit.

“ When a father dies, and leaves an orphan behind him, though it be a daughter, which is commonly brought up with far less fear and expences, yet even then, no light burthen is incumbent on the mother. But if it be a son, who is thus left, her mind is every day filled with a thousand cares and fears for him :

besides the great cost and charge which she must of necessity be at, if she will give him a liberal and genteel education.

“ Yet none of all these inconveniencies have induced me to engage in a second marriage, or have tempted me to bring another husband to your father’s bed: I have patiently continued in this state of trouble and perplexity; nor have I shrunk in any respect from, what I may justly call, the iron furnace of widowhood. That I was thus enabled to persevere, is owing, first, to the divine assistance; and secondly, I must confess, it was no small consolation to me, in the midst of my misfortunes, that I could in your face every day behold the lively picture of your deceased father. On which account, while you were a child, and not able to speak, at an age, when parents commonly take most delight in their children, I received great pleasure and comfort from you.

“ Nor can you accuse me, that, though I have courageously endured my state of widowhood, yet, to support myself in it, I have not diminished what your father left; a case which I have often known to befall many orphans. On the contrary, I have preserved your fortune whole and entire, not scrupling, as occasion required, any expences which were necessary to gain you esteem and reputation among your acquaintance. All which were defrayed out of my own purse, from my own proper fortune, which I derived from my father.

“ And think not, my son, that I repeat this to reproach you. No, my only view is, in return for all this, to request this favour of you, that you will not involve me in a second widowhood, nor rekindle those sorrows which have been for some time extinct. Have patience a little, until my decease, which, perhaps, even now, may not be far off. For though young persons may reasonably hope to live many years, and arrive at a good old age; yet I, who am advanced in years, can have nothing but death before my eyes. When, therefore, you have covered me with earth, and mixed my ashes with your dear father’s; then undertake long journies, or go abroad, if you please; there will then be none to obstruct your designs; but as long as my life continues, do not forsake me, lest you vainly and without cause, offend God, by bringing her, who hath never done you the least injury, into great miseries and misfortunes.

“ Nor would I have you suspect that I design, by this, to draw upon you worldly troubles, and to throw the care of my affairs upon you. If I attempt this, I am content that you should have no regard to the laws, or education, or any thing else, but shun me, as an enemy that lays snares and traps for you.— But, on the other hand, if I do every thing to contribute to the ease and tranquillity of your life; though nothing else could, yet this, surely, will oblige you to continue with me. For assure yourself, among all your friends, as there is none who will

indulge you in so great a liberty, so neither is there any that can be more solicitous for your reputation than myself."*

The tender remonstrances of the mother prevailed with the son; *Basil*, his friend, nevertheless, persisted to urge his request. While they continued in this state of fluctuation, the eyes of the governors of the Church were fixed upon them; and they determined to promote them to the *sacerdotal* dignity: a dignity not sought for, but feared; for it was an office not of mere emolument, but of much labour and peril; and conscientious men entered upon it, with an humble sense of themselves, and an awful apprehension of the importance of the charge. *Chrysostom*, upon hearing the report, resolved not to engage in it: but was unwilling that his refusal should deprive the Church of so excellent a minister as *Basil*; he therefore dissembled with him; and in consequence of that deceit, *Basil* was ordained. After which, with much uneasiness, he sought his friend, and strongly expostulated with him. *Chrysostom* excused and defended himself; and the consequence, which ensued, respecting the greatness, danger, difficulties, and duties of the SACERDOTAL office, he afterwards committed to writing; and we have it at present, in those six books of the *Priesthood*, which can never be too much read and admired.

His mother, as we suppose, being dead, he retired to the mountains, and associated with an hermit of remarkable strictness, for four years: during which time he practised such austerities, as brought on the infirmities afterwards so grievous to him: after which, he returned to *Antioch*, and was ordained *Reader*; and in the year 381 was ordained *Deacon*. In which office, he served five years, when Bishop *Flavianus*, highly satisfied with his conduct and abilities, promoted him to the *Priesthood*; and made him his preacher in the great Church at *Antioch*, where he always exercised his function with the highest satisfaction, both to the Bishop and the people. But especially in the time of that confusion and distress in the city, which arose from their dread of total extirpation, as the emperor *Theodosius* had threatened: our orator exerted all his powers, and prevailed, as well for the reformation of various abuses at *Antioch*, which in the day of affliction the people were willing to remove, as for the consolation of the citizens, in their distress; which, at the intercession of *Flavianus*, the emperor at length vouchsafed to remove. The sermons he preached on this occasion, are still extant, and are master-pieces of oratory.

Blameless in life, eloquent and indefatigable in preaching, *Chrysostom* was very highly esteemed by the people of *Antioch*. But the emperor was determined to remove him to *Constantino-*

* This is taken from a translation of St. Chrysostom's Book on the Priesthood, by the Rev. Mr. Bunce. Rollin, in his *Belles Lettres*. vol. ii. p. 301, produces this passage, as an example of the most affecting and natural eloquence.

ple : that See being vacant, by the death of its Bishop ; and *Arcadius* being desirous to fill it with a man of the first eminence. The numerous and importunate competitors for this respectable dignity, were therefore rejected, and the merit of *Chrysostom*, unsoliciting, procured him the office.—Happy for religion, and happy for learning, would it be, if thus dignities were always conferred ; if silent and modest worth were called forth into action ; and if the importunity of clamorous ambition—a vice ill becoming the holy function—were ever rejected with indignation and scorn.

In the year 397, *Chrysostom* was called to the See of *Constantinople*. To remove him, the emperor's warrant was sent to *Asterius*, governor of the *East*. Knowing in how high estimation their preacher was held by the people of *Antioch*, *Asterius* foresaw the greatest difficulties, if he were publicly removed : satisfied as he was, that the people would not, on any account, consent to his departure. Therefore, keeping his commission private, and saying nothing to *Chrysostom* himself, or to any of the people, he pretended private business with him, and desired him to accompany him a small distance out of town.—A chariot waited to receive them ; and the governor, with all speed, drove to the next stage, where the commissioners from the emperor attended to convey *Chrysostom* to *Constantinople*. His reception there was solemn and august ;—a convention of the most eminent Bishops was assembled, and he was consecrated, Feb. 26, in the year 398.

No sooner was he admitted to this high office, than he applied himself to the reformation of those abuses, which, by the too great easiness of his predecessor, had crept into the Church. And as the first step towards the reformation of the people, he carefully promoted a reformation of the clergy. The more that was wanted, the more enemies of consequence he gained. For the worst clergymen are always most offended at the most zealous promoters of an exemplary and strict conduct. *Chrysostom*, not maturely considering the very ill state of the Church, was, by the natural warmth of his temper, carried perhaps farther in the beginning, than was prudent. This created him many enemies, and a powerful combination of the clergy rendered his future life very uncomfortable.

He did not, however, call others to the performance of duties, which he himself neglected to perform. His whole life bespoke the most unfeigned piety and zeal for Christianity. He laboured constantly in his function ; was a regular preacher, and unwearied watchman over the spiritual concerns of the people committed to his trust. Benevolent and humane, he employed the revenues of his bishoprick in works of charity ; built and endowed hospitals ; took care of the poor and widows ; and was as much beloved by the people, as he was displeasing to the corrupt part of the clergy. Free and unreserved in his reproofs, he re-

spected not the persons of men; but with the same unconcern, marked vice in the nobleman as in the meanest. This drew upon him great resentment from *Eutropius*, the chief favourite at court, a man of a cruel and rapacious mind, and a great enemy to the Church, from which he had persuaded the emperor to take away the benefit of *sanctuary*.—But,—behold the strange vicissitude of human affairs! Falling soon after into disgrace, he was himself the first, after the law for taking away this right had passed, to fly to the Church, and to *Chrysostom*, whom he had so much despised, and dishonoured. And, had not the good Bishop interceded, in an elegant and pathetic discourse, which *Rollin* produces and commends highly in the place before quoted, he had certainly been torn to pieces by the people.

Chrysostom was soon afterwards no less disagreeably embroiled with *Gainas*, a Gothic general, and first in honour and command with the emperor. It is well known, to what a lamentable height the disputes and divisions, in those days, were carried, between the *Arians* and the orthodox Christians. *Gainas* was an *Arian*, and would not communicate with *Chrysostom*; he demanded therefore a Church for himself, and those of his opinion, when he came to *Constantinople*. *Chrysostom* would not consent to this;—"I will never yield," said he, "that those who preach and magnify God the Son, should be turned out, and the holy Church be delivered up to those who disparage and blaspheme him." He disputed the matter with *Gainas* in the presence of the emperor; carried his point, but made *Gainas* his mortal enemy;—who soon after rose in rebellion against his prince, and as he had a prodigious interest in the army, ill effects were apprehended. When all men declined the service, *Chrysostom*, at the emperor's earnest desire, undertook an embassy to him; and such is the reverence, which even the worst of men have for true piety, *Gainas* received him with the highest respect; and a peace, was by his mediation procured. But probably it was of short continuance, for *Gainas* was slain in battle soon after.

Theophilus, Bishop of *Alexandria*, upon the vacancy of the See of *Constantinople*, had applied all his interest to procure it for *Isidore*, a priest and creature of his own. The preferment of *Chrysostom*, therefore, as it thwarted his views, was ever displeasing to him; and his disappointed malevolence caused him always to eye the Bishop with hatred and envy. He was his secret, but settled enemy, and seemed only to watch a proper opportunity, to express his resentment most effectually. That opportunity presented itself, when the *Egyptian* monks, commonly called *Origenists*, who were in the diocese of *Theophilus*, and had incurred his severe displeasure, came to *Constantinople*, to appeal to *Chrysostom*, and to request his favourable mediation for them with *Theophilus*. *Chrysostom* proceeded with great humility and moderation; but *Theophilus* was offended at his interfering in the case, and his intercession availed but little.

Some disturbances and irregularities at *Ephesus*, caused *Chrysostom* to visit that city, where he held a synod, settled all ecclesiastical matters, and ordained *Heraclides* Bishop. He was received, at his return to *Constantinople*, with great demonstrations of joy by the people, as we learn from an oration, spoken to them on this occasion; in which he greatly commends their constancy in the faith. At this time the *Arian* heresy prevailed much; and the espousers of it were accustomed to go about the city, singing *hymns*, composed in defence of their principles, and reflecting on the contrary doctrine, one party responding to the other in a sort of chorus. *Chrysostom* determined to counter-work this attempt; and therefore composed sacred hymns, containing the orthodox doctrine, which were sung with much solemnity in the *antiphonal* way, thus introduced, and ever since continued in the Church; though unhappily, at that time, much confusion, and many disturbances arose from the contending parties. Nor was he watchful at home only, to preserve the people from false opinions, and to promote true religion and virtue; his care extended abroad, and he used every method in his power, as well to reduce the *Goths* to the orthodox faith, as to plant that faith in *Scythia*, and *Phœnicia*, where paganism yet unhappily prevailed.

[To be continued.]

BISHOP KENN'S MORNING HYMN.

I.

A WAKE, my soul, and with the sun,
Thy daily stage of duty run;
Shake off dull sloth, and early rise,
To pay thy morning sacrifice.

II.

Wake, and lift up thyself, my heart,
And with the angels bear thy part,
Who all night long unwearied sing
High glory to th' eternal King!

III.

I wake, I wake, ye heav'nly choir,
May your devotion me inspire;
That I, like you, my time may spend,
Like you may on my God attend.

IV.

May I, like you, in God delight;
Have all day long my God in sight;
Perform, like you, my Maker's will;
O may I never more do ill!

V.

Glory to THEE, who safe has kept,
And hast refresh'd me while I slept;
Grant, Lord, when I from death shall wake,
I may of endless life partake.

VI.

Direct, controul, suggest this day,
All I design, or do, or say;

That all my pow'rs, with all my might,
In thy sole glory may unite.

DOXOLOGY.

Praise GOD, from whom all blessings flow,
Praise HIM all creatures here below;
Praise HIM above, angelic host;
Praise FATHER, SON, and HOLY GHOST.

BISHOP KENN'S EVENING HYMN.

I.

GLORY to THEE, my GOD, this night,
For all the blessings of the light;
Keep me, O keep me, King of Kings,
Under thy own Almighty wings.

II.

Forgive me, Lord, for thy dear SON,
The ills that I this day have done;
That, with the world, myself, and THEE,
I, ere I sleep, at peace may be.

III.

Teach me to live, that I may dread
The grave as little as my bed;
Teach me to die, that so I may
Triumphing rise at the last day.

IV.

O may my soul on thee repose;
And with sweet sleep mine eye-lids close;
Sleep, that may me more vig'rous make,
To serve my God, when I awake.

V.

When, in the night I sleepless lie,
My soul with heav'nly thoughts supply;
Let no ill dreams disturb my rest,
No pow'rs of darkness me molest.

VI.

Let my blest guardian, whilst I sleep,
Close to my bed his vigils keep;
With love divine my bosom fill,
And stop each avenue to ill.

DOXOLOGY.

Praise GOD, from whom all blessings flow, &c.

N. B.—It hath been usual with devout people to cause their children to get these two hymns by heart; we hope the practice is not discontinued.

BISHOP KENN'S MIDNIGHT HYMN.

I.

MY God, now I from sleep awake,
The sole possession of me take;
From midnight terrors me secure,
And guard my heart from thoughts impure.

II.

Bless'd angels, while we silent lie,
You hallelujahs sing on high:
You joyful hymn the ever bless'd,
Before his throne, and never rest.

III.

I, with your choir celestial, join
In offering up a hymn divine:
With you in heav'n I hope to dwell,
And bid the night and world farewell.

IV.

My soul, when I shake off the dust,
Lord, in thy arms I will entrust;
O, make me thy peculiar care,
Some mansion for my soul prepare.

V.

Give me a place at thy saints' feet,
Or some fall'n angel's vacant seat;
I'll strive to sing as loud as they
Who sit above in brighter day.

VI.

O, may I always ready stand,
With my lamp burning in my hand!
May I, in sight of heav'n rejoice,
Whene'er I hear the bridegroom's voice!

VII.

All praise to thee, in light array'd,
Who light thy dwelling place hast made;
A boundless ocean of bright beams,
Which from thy glorious God-head streams!

VIII.

The sun in his meridian light,
Is very darkness in thy sight;
My soul O lighten and inflame,
With thoughts and love of thy great name.

IX.

Bless'd Jesus! thou, on heav'n intent,
Whole nights hast in devotion spent;
But I, frail mortal, soon am tir'd,
And all my zeal is soon expir'd.

X.

My soul, how canst thou weary grow
Of antedating bliss below;
In sacred hymns, and heav'nly love,
Which will eternal be above.

XI.

Shine on me, Lord, new life impart,
Fresh ardor kindle in my heart;
One ray of thy all-quick'ning light,
Disperses the sloth and clouds of night.

XII.

Lord, lest the tempter me surprize,
Watch over thine own sacrifice;
All loose, all idle thoughts cast out,
And make my very dreams devout.

DOXOLOGY.

Praise God, from whom all blessings flow, &c.

ANECDOTES.

OF SOCRATES.

SOCRATES, when he was about to drink his aconite,
said—"If the soul be immortal, and perpetual rewards be laid

up for wise souls, then I lose nothing by my death: But if there be not, I lose nothing by my opinion, for it supports my spirits in my passage, and the evil of being deceived, cannot overtake me when I have no being."

OF HOGARTH.

A FEW months before this ingenious artist was seized with the malady which deprived society of one of its most distinguished ornaments, he proposed to his matchless pencil the work he has entitled a Tail Piece; the first idea of which, is said to have been started in company, while the convivial glass was circulating round his own table. "My next undertaking," said Hogarth, "shall be the *end of all things*."—"If that be the case," replied one of his friends, "*your business will be finished*, for there will be an end of the *painter*."—"There will be so!" answered Hogarth, sighing heavily; "and, therefore, the sooner *my work is done* the better."—Accordingly, he began the next day, and continued his design, with a diligence that seemed to indicate an apprehension that he should not live till he had completed it. This, however, he did in the most ingenious manner; by grouping every thing which could denote the *end of all things*. A broken bottle—an old broom, worn to the stump—the butt end of an old musket—a cracked bell—a bow unstrung—a crown tumbled in pieces—towers in ruins—the signpost of a tavern, called the World's End, tumbling—the moon in her wane—the map of the globe burning—a gibbet falling—the body gone, and the chains which held it dropping down—Phæbus and horses dead in the clouds—a vessel wrecked—Time, with his hour-glass and scythe broken; and a tobacco-pipe in his mouth, the last whiff of smoke going out—a play-book opened, with *Exeunt Omnes* stamped in the corner—an empty purse,—and a statute of bankruptcy taken out against Nature.—"So far, so good," cried Hogarth; "nothing remains but this"—taking his pencil in a sort of prophetic fury, and dashing off the similitude of a *painter's pallet broken*. "Finis," exclaimed Hogarth, "the deed is done! all is over!"—It is a remarkable fact, and little known, perhaps, that he died in about a month, after finishing this TAIL PIECE, having never again taken the pallet in his hand.

ERRATA, in Mag. No. 4.—P. 78, l. 12, for "himself," read *he*—l. 26, for "commission," read *expression*—l. 39, for "with," read *to*. P. 80, l. 30, for "But," read *By*—l. 46, for "wasted," read *waited*. P. 86, l. 13, for "present," read *preserve*.